

DAVIDS  
COMFORT  
AT ZIKLAG.

A  
PLAINE SERMON  
made in time of dearth and  
scarcitie of Corne and  
WORKE.

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*By Robert Harris.*

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# COMFORT AT EATON

FOR THE

Reduction of the

of the

WORKS

Robert Harris



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# DAVIDS COMFORT AT ZIKLAG.

1. SAM. 30. 6.

*And David was greatly distressed, for the people spake of stoning him, because the soule of all the people was grieved, every man for his sonnes, and for his daughters: but David encouraged himself in the Lord his God.*



These words briefly report *Dauid's* distresse at Ziklag: which distresse is first in grosse said to be great; and then more particularly enlarged from the causes and effects thereof. The cause (ouer and aboue his private losse) is the mutinie of his owne people,

who are 1. embittered vpon the losse of their children, taken by the Amalekites (against whom their zeale should haue been greater;) and there-upon in the next place would haue stoned *David*, as the authour of so much mischiefe. *David* then was in danger of his head: hee was like enough to dye by the hand of his friends, as a malefactor without tryall; and this distresses him. Now for the effects: *David* first comforts and stayes himselfe on God; who was able to helpe all, being the Lord; & ready, being his God. Secondly, hauing comforted himselfe in God, hee consults with God: where 1. the meanes on his part is mentioned, Gods own meanes: 2. the answer on Gods part, a direct answer; both for the means to be vsed, and successe to be expected: he should follow and he should certainly speed. Wee will not forestall another by any exact enquiry into the words, but acquaint you with some generall meditations, that haue beene to one, and may be to you, somewhat vlesfull.

*Doct. 1.*

First, this is in sight: That the Lord doth sometimes suffer his dearest seruants to be greatly distressed: Men greatly beloued, as *David* was, are many times greatly straightned, as *David* was. To proue this, were to waste time. First, see When they are chiefly thus distressed; secondly, Why: and as for kinds of distresses, we shall touch them in application, and so saue time. It shall suffice (for the present) to say, that Gods children drink of all waters, and haue experience of all afflictions,

ons, and that chiefly in these times. First, when they haue left Gods counsels, and followed their owne deuices. Gods children are neuer worse hampered, than in nets of their owne weauing: when they will be witty eyther against God, or without God, then they spinne a wofull threed, a Spiders webbe. For carnall reason is a very bad counsailor, and puts a man vpon euill meanes; and none can draw a good conclusion from ill premisses, but only God. Therefore when Christians haue left Gods wisdome and his wayes, and betaken themselues to their owne wit and wayes, they haue plunged themselues wonderfully. A man is secure and confident in his owne courses, like a childe that leaues his fathers counsaile, and followes his owne; and the fresh-water souldier, that will be a Pilot before hee is fit for a Mariner, and thereupon runnes his ship vpon the sands. Thus *Jonah* was greatly distressed when hee would be wiser than God: thus *Abraham* greatly distressed, *Gen. 20.* when he would liue by his wits: thus *Dauid*, he had so contriued it, that neyther *Saul*, nor *Achitophell*, nor any of them all should touch him, and now hee is in all their dangers, vnlesse God helpe him out. And neuer doe Gods children please themselues greatly in their owne contriuements, but thus they speed: where they expect great safety, they are greatly endangered; where much comfort, greatly distressed.

2 Secondly, when they haue receiued great blessings and comforts from God, then comes pride and securitie, and that's a forerunner of a fall. Great mercies worke great thoughts and spirits in vs, and great thoughts make way for great afflictions. We will not instance in *Nebuchadnezzar*. *Dauid* prospered greatly, God had set him on high, made his mountaine strong, his heart grew secure, then came trouble. *Hezekiah* was greatly distressed, and when was it? after great deliuerances and blessings: *Vashti* and *Asha* the like. Mans heart cannot beare a great measure of comfort, no more than his head can a great measure of wine: therefore cyther God mingles their wine when they take it, or presently after; or else they be giddy, and must be distressed. Hence *S. Paul* after great consolations had great temptations and afflictions; and the blessed Virgin *Mary* in *S. Luke* is told of a sword when of a sonne, that must through her heart as well as Christ through her loynes.

2. Cor. 12.

Luk. 2. 35.

3 Thirdly, when they be to receiue some great comfort from God, when God hath some great employment, or preferment, or deliuerance, or consolation in store for his children, hee makes way thereto by some great affliction of bodie, minde, state, friends &c. as men lay the foundation very deepe when they meane to raise the building very high. Thus *Ioseph* was greatly distressed, but when? when he must be a Prince shortly after:

after: thus *David* greatly impouerished, when & when shortly after he must come to the Crowne. Generally, as in darke nights it is darkest towards day-breake: so tis with the Saints of God; the sharpest fit is euer at the birth, when they bee deliuered of their sorrow. So God makes his comforts more tastefull and lesse dangerfull to them; and therefore first mars them, then makes them; vndoes them, crushes them, and then rayses them vp.

These be speciall times: the generall should haue beene first noted, *viz.* When Gods children haue gotten some stocke and strength; for the Lord is wise, and will not vse an Iron Instrument to thresh out Cummin; hee will not lay *Esay. 28.* weight vpon greene Timber, but first season it, and then employ it after. Thus while *Peter Ioh. 21.* was young hee walked at large, but after was distressed. Thus for the When.

Now Why doth God bring such distresses on his? you may partly ghesse by the When. He respects himselfe, his Church, his particular children in it.

First, God gaines glory many waies by this. *Reason 1.* First, his power is seene in their distresses, his loue, goodnesse, truth, &c. Then the Saints can say with *Iob*, Now mine eyes haue seene thee. *Iob. 42. 5.*

2 Secondly, then not only present power and mercie is seene, but former: Wee see what power was vsed in preuenting miserie, what



mercie in giuing comfort.

And thirdly, then God shall haue their custome and companie. Children that care not for Parents in prosperitie, will to them in miserie; theyle come early, come euery whit of them. *Dauid* could comfort himselfe in his wiues, in his children before, but now all are met in God; no wife but God, no child nor friend but God: now hee goes all one way, and now his confessions and prayers bee such as will set out God indeed; prayes more and more spiritually than euer, &c.

*Reas. 2.*

Secondly, God aymes at the Churches good in this. 1. whilest shee is a spectator, she layes about her in the getting and exercising of grace: others deepe sorrowes makes all see how needfull it is to get much faith, patience, Scriptures in a readinesse. 2. these stirre vp to prayers, mercies, &c. as when *Peter* is in Prison, one beheaded, another imprisoned, they thought twas time to pray; therefore *Acts* 12. they let about it earnestly: So for mercie, when they saw the Church distressed, famine comming towards her, they saue and lay vp, as *Ioseph* for Egypt. 3. when themselves be afflicted, they helpe themselves by the afflictions of others. Such went before mee in this affliction, and God loned them, why not mee? Such cryed and sped well, why not I? *Psal.* 34. They follow the cloud, and doe not miscarry. *Heb.* 12.

Thirdly



Thirdly, God aymes at the parties good in *Ras. 9.*  
 great distresses: hereby they are tried, humbled,  
 haue experience of their frailties and graces.  
 A Christian knowes little of himselfe till much  
 distressed, neither what his weakenesse, nor what  
 his strength in Christ is: hee neither sees how  
 poore himselfe is, nor how great his God is,  
 2. hereby they are brought to receiue often sen-  
 tence of miserie, death, hell in themselves; and  
 tis good to taste these things before we feele  
 them; twill empty a man of himselfe, and make  
 him trust in the liuing God; twill learne him  
 those three Lessons of Christianitie, that *S. Paul*  
 hath clapt vp in one verse, *Phil. 3. 3.* i. to worship  
 God spiritually, to make Christ his ioy, to lay  
 down all confidence in the flesh: and 3<sup>ly</sup>. hereby  
 they are made helpfull to others. There is little  
 to bee expected from man till deeply plunged.  
 1. Hee cannot pity others till experience hath  
 taught him. 2. he will not be seruiceable till af-  
 flictions haue humbled and broken him. 3. hee  
 knowes not how to comfort others till himselfe  
 hath beene wounded and healed. But when hee  
 hath learned by experience, he can make his own  
 plaister serue another man, and comfort him in  
 the same affliction with the same consolation.  
 And those bee the sweetest and surest comforts,  
 when a man can say, my case was iust the same, &c  
 here is the scripture, the medicine that wrought  
 the cure in me. 2 *Cor. 12.* in hollow m. 10. 20  
 . . . . . **First**

Vse.

First for the wicked: leaue them but these Scriptures to thinke vpon. If this bee done to the greene Tree, what shall bee done to the dry? If God beginne with the people that call vpon his Name, what shall the end of the enemies be? Are there not strong plagues for the workers of Iniquitie, *Iob 31*? shall not they be distressed?

2 The chiefe Vse is to Saints: Let not them question their sonneship because of afflictions. In this nonage the Heire differs little from a servant: You can make no certaine Conclusion from outward things: doe not offer it, vlesse you will wrong God, Christ, the Generation of the Iust, your owne soules, all at once.

*Ob.* But what shall bee said to extraordinary afflictions?

*Ans.* 1. If such, God hath determined the case in *Iob* against those disputants: They are no good proofes of a bad person or condition.

*Ans.* 2. But ours be not extraordinary, nothing hath befallen vs, but what is humane.

*Ob.* No? when did you heare of such a death as is now vpon vs? *Ans.* When? why when an Asses head was worth foure pound, *1 King. 6.* Therefore infer nothing against the truth of our Church from thence.

*Ob.* Oh but would the lining God so afflict me if his Child?

*Ans.* So: how?

*Ob.* O I am crossed in a childe as a man was, so vngratefull, so vnaturall.

*Ans.* Yes, except *Danid, Ely*, and yet those beloued.

*Ob.* Oh but I haue such a beast to my husband as no woman euer had.

*Ans.* Yes, *Abigail*.

*Ob.* Oh but my estate is broken all to pieces, I am nothing worth.

*Ans.* So was *Danid* at Ziklag: so *Naemie*: and yet beloued.

*Ob.* Oh but I haue sold all, and now want bread.

*Ans.* So the Widow of Sarepta, 2 *King.* 4. *Neh.* 5. *Lam.* 4. and yet beloued.

*Ob.* Oh but my bodie is smitten too.

*Ans.* So *Danids* & *Iobs*, & yet beloued of God.

*Ob.* Oh but my spirit is wounded, I am scorcht with the flames of hell, and feele it in my conscience.

*Ans.* So *Iob* and *Danid*.

*Ob.* But I am disabled from all seruice, I can neither pray, nor read, nor heare, nor liue, nor dye.

*Ans.* So the Saints, *Psal.* 102. the Church in *Esey*; and yet beloued.

*Ob.* Oh but I am torne to pieces with hellish blasphemous Temptations.

*Ans.* Christ had such offered outwardly, yet beloued.

*Ob.* But I am halcd with lusts, now impure lusts, now couetous lusts, reuengefull lusts, and they

make me weary of my life. So *Paul*, *Rom. 7. Gal. 5.* yet beloved. What then is to be resolved vpon? Surely, that neither things present, nor things to come, shal euer separate vs from the loue of God; for no afflictions forfeit our Title.

*Ob.* Oh but mine be sins, passions, temptations.

*Ans.* Let them bee what they will be; if they be afflictions to vs; if they tire vs, wound vs, make vs cry to God, as *Iehosaphat* did, when they pursue vs, they weaken not our Title. Oh but that the smart of them may do without the hatred of sin: they may weary men because painefull, not because sinfull. They may; but marke, 1. these two be not well opposed: often the painefulnes comes from the sinfulness; were they not sinful, wee could brooke them well enough for their pleasure and profit. 2. if opposed, paine in hypocrites only followes sins committed. Thou art distressed before hand, and in great feare lest thou shouldst commit it; as *Paul*, Who shall deliuer me from the bodie of death? 2. great finnes are painefull onely, if nothing but paine bee heeded. Thou art troubled with the first motions, a whole bodie of sinne. 3. sinne is only painefull to the vn sanctified. Thou art troubled as much for want of faith, loue, humilitie, thankfulness, as for the overflowing of sinne. 4. paine makes one howle, but not to God, at least in the first place. But sinne driues a *Dauid* first to God, then to men, ends in prayer, & not in chafing despaire.

And

And is it thus with thee? either condemne *David*, or say, a man may be crossed in wife, childe, house, goods, friends, kinsmen, all at once; nay hazzarded in his life, tempted in his soule, troubled in his conscience, plunged into a sea of miseries, and yet be deare to God; a blessed man, a glorious Christian. witness *David*.

In the next place, they thinke and speake of *David*. See our nature; In crosses wee are apt to flye vpon men, rather than to fall down and humble our selues before God. Thus, were the Israelites crossed? they murmur at *Moses*, and they will stone him. Want they water? stone *Moses*? Want they meate? stone *Moses*. And thus the King of Israel at Samaria, *Ahab* for *Elijah*, &c. Nay wee see this disease too strong in Saints: *Sarah*, in the 16. of *Genesis*, *Asa* &c.

*Acas. 1.* The reason is cleere: first, wee stoope not to God, because wee are naturally emptie of Faith: wee cannot see him, wanting an eye thats spirituall: wee will not, because wee expect no helpe from him; and it is Faith that makes vs stoope, *Lam. 3.*

2. Wee chafe at man, because proude; and therefore fretfull and complayning: 2. guilefull, and therefore rather translate than confesse our faults; like children, that will rather quarrell with seruants for complayning, than themselues for offending.

*Use 1.* Feare this distemper in nature, and watch which way our hearts are working in the day of affliction. Vnlesse the crosse bee verie immediate, our hearts breake out towards men rather than God; and wee sooner fret, chafe, threaten, curse, than confesse, pray, submit: & this is a fearefull sinne, beware of it. And now lets not speake in the language of the wicked; Tis long of *Dauid*, therefore stone him: tis long of Corne-masters who hold-in corne, that theres such scarcitie, therefore downe with them: tis long of Inclosers, therefore downe with them: tis long of hard Land-lords, and therefore down with them; long of Merchants that transport: tis long of some mens pride, others wastfulnesse, others wantonnesse; and so grow bitter against others: But say, tis long of mee and my fathers house; my sinnes haue encreased wrath vpon Israel; I haue beene proude, wanton, wastfull, abused plenty, murmured &c. I haue sinned the sinnes of others, in that I haue spoken of them with more delight than grieve, in that I haue not wept for them, stood in the gap; otherwise God would neuer beate anothers sinnes on my backe. Thus lets doe, fret at our owne sinnes, befoole our selues; and not onely so, but in stead of chafing at men, cast downe our selues before God, see the rod, and God appointing it: that done, goe to God as *Dauid* doth, goe by faith, goe in the workes of repentance, goe for counsaile, lye



at his foote, saying, Lord wee yeeld, wee yeeld: if thou wilt haue vs poore, wee will be poore; if thou wilt haue our goods, houses, habitations, here we are, and we resigne that which wee haue forfeited a thousand times: This the onely remedy theres left vs. We must not spend our time in inueighing against others, but in accusing our selues: wee must not imbitter our hearts, by dwelling vpon the instruments, but humble them by looking vp to God, and hush them by a free submission of our selues. Fretting doth but encrease our miserie, subiection and yeeldance only easeth vs; and therefore say as they, *Lamen. 3. 23.---40.*

2 Comfort, if stormes doe not breed thistles and nettles in our ground: Comfort, if crosses do not draw passions, oathes, curses, repinings, raylings, but prayers, confessions &c. from vs. O tis well when being let bloud, our veynes send out that which is pure, not now that which is blacke, poysoned: This argues a good constitution, yea the finger of God; for crosses of themselves are not so much as purgative, much lesse alterative: Tis grace that changes our complexion, and tis as good a signe when crosses take well, as when the Word doth. If then wee finde that our crosses send vs homeward, set vs against our sinnes, make vs cry out, because wee can forgiue no more, beare no more, because wee bee so full of wrath, passion &c. lets blesse God for this

C

cure:





cure: for nature chafes, moralitie bites it in; on-  
ly sanctitie makes sinne odious, stirres vp desires  
of grace, puls downe flesh, sets vp God in Christ;  
in short, improues the crosse.

*Doff.*

Followeth, *Their soules are bitter for their chil-  
dren*: so the childes miserie is the parents bitter-  
nesse: Tis gall and wormwood to a parent to see  
his sonnes and daughters deliuered to miserie.

*Reas.* If there be grace in the parent, then the  
parent sees his owne sinne in the childes smart:  
It grieues a good man to see a beast, a stranger  
bleed for him, much more his childe.

2 If but nature, yet nature is strong in wor-  
king, that hath so mingled fathers and children,  
that in one both are smitten; both bleed and  
smart, both liue and dye together.

*Vse 1.* For vngratefull children: Think of this,  
your sorrowes are your parents sorrowes, your  
shame theirs, your paine theirs, your losse theirs;  
and if you loue not your selues, loue your pa-  
rents: kill not them by your wickednesse, fill  
not their soules with gall who haue fed you with  
milke.

*Vse 2.* Against those that robbe and spoile, op-  
presse, defraud and beggar yongue and old, the  
mother and the childe vpon her: Oh tis a feare-  
full sin to ruine houses and townes, to lay whole  
families on heapes, to set father, mother, sonne,  
daughter all on weeping; the crye of so manie  
will surely to heauen, the smart of so many will  
deeply

deeply imbitter; when children shall crye to parents for bread and they haue it not, when they shall call for portions and they haue none, for coates and they haue none, food and money and they haue none, when they shall looke one way on the miseries of their children, another way on the vniustice, vnmercifulnesse, oppression of Land-lords, of Creditors, and see themselues and theirs for euer betrayed to misery through the default of others; Oh this fills the heart with many a bitter thought, the mouth with many a bitter curse; the father curses, the mother curses, the sonne curses, the daughter curses; they lye at God, and giue him no rest till hee reuenge them vpon such hurtfull persons: and that God that would not haue a bird killed from her yongue, will heare these curses, and make the earth, and stones, and walls of mens houses, and lands to feele them: Oh then doe not robbe, kill, crush mens sonnes and daughters, this will worke bitterness in others, to vs, to ours.

*Vse 3.* For instruction to vs all: Is it so bitter to see our children in misery, captiuity: then meete the Lord before sentence goes forth, lest our soules be made bitter for our sons and daughters: should the Lord send the sword amongst vs to our Ziklaga, and wee should see our daughters rauished, our sonnes butchered before our eyes, would not this bee bitter? Should wee see ones legge off, a seconds arme, a thirds head, a fourth

crying to vs, hanging on vs, would not this bee bitter? should wee see the Amalekites in our land, our children carried away for slaues, would not this be bitter? should our children fall in the streets for bread, dye for thirst, they ready to eat vp vs, we ready to chop them to the por, would not this bee bitter? Oh how could our eyes behold these things, how could our soules digest so great bitternesse? Oh lets now preuent this, that we may neuer see or feele it: Tell mee now, theres no danger: the Word of God is against vs; most of those sinnes which have brought Captinitie, Sword, Famine vpon others, are amongst vs: wee see the Lord hath begunne already, and our brethren have begun to vs in this bitter cup. O the bitter lamentations in Germanie; fathers, mothers weeping for their sonnes that bee not: Oh England, looke to it that wee drinke not vp the dregges; Oh that thou wouldst fast and mourne in publicke; Oh that you would each in priuate. Here each man wept bitterly for his sonnes and daughters, but it was too late, they were gone: Nay, twas not too late; though gone, teares will waite them home againe: those teares that will recover children, will continue children; therefore each man for himselfe, for his sonnes, weepe apart, pray, fast, mourne, wiues apart, husbands apart, children apart; stand before the Lord as *Iehoshaphat* did with your little ones, and say, Oh Lord spare our

our Ziklaga, our houses, our sons, our daughters, spare them from the sword, from famine, from pestilence, from misery: and who knowes but that the Lord may yet haue mercie?

He comforted himselfe (or, strengthened, all is one) for the ioy of the Lord is strong.

*Deft.* The world is neuer so empty of comforts but that comfort may be found in God: though there be somewhat a dearth of comfort in the earth, yet Gods house is euer filled; in heauen comfort is to bee had when none in earth, in God when none in creatures. *Daniel, David, Paul*; thousands would witnesse this if needefull.

The instance is plaine: when *David* could not comfort himselfe in his wiues, nor his children, nor his goods, nor in any thing vnder the Sunne, he could in something about the Sunne, &c. And the Reason is at hand.

*Reason.* 1. God is the God of all consolation, the Spring of comfort; if any water tis in the Sea, if any light tis in the Sunne, if any comfort tis in God, there it rests, there tis when no where else.

2. God is All-sufficienc, there the heart finds euery want supplied, euery good thing lodged: if the discouragement grow from wants, want of power, want of wisdome, of comfort, of helpe, there the heart receiues answer, in God

there is enough; there is to bee had, and that freely. As God is Al-sufficient to furnish vs with all necessities, so infinite in power, wisdom, goodnesse, to helpe vs against all euils, feared or felt. If our discouragement grow from euils feared, looke vpon him and he can prevent all, as you see in *Dauid* and *Esfers* story, and *Paul*: *Dauid* was neere to killing when *Saul* was now ready to chop vpon him; the Church in *Ester* was at a low ebbe, when the lot was cast; *Paul*, when forty had vowed his death; *Peter*, when the next day he must dye, and but one night, houre, step betweene death and him, yet rescued.

2. If afflictions haue ouertaken vs and discouraged vs, looke vp againe, and see how easily the Lord can take them off: this weeke *Dauid* hath neither wife, nor childe, nor corne, nor cattell, and by the next he hath his owne, and a great deale more: this yeare you see hee is worse than nought for wealth, the next a King; yea *Peter* can tell you, that imprisonment may be for a night, deliuerance ere morning; *Dauids* heatinesse may be your guest this night, ioy to morrow, *Psal.* 30.

3. If afflictions bee long and strong, and thence discouragement, looke vp againe and you shall finde, that after two dayes God will reuue you, and you shall liue in his sight. Hee can heale old wounds in a short space; as in the captiuiy, in the man in the Gospell; and deepe wounds

*Ref. 6.*

*Iob. 5. 5.*

wounds with a litle tent. When *Dauid* is broken all to pieces, his estate to pieces, his household, his army, his heart (they had wept till wearie of weeping) Loe in two or three dayes he can make vp all againe.

4 If afflictions bee most bitter, and stinging, and lasting to our end, and therefore discouragement, looke vp, and see, and God can ouer-top all these sorrowes with comfort, and sweeten the bitterest cup: why hee hath more consolations than there bee afflictions: as one abounds so the other. Hee hath stronger consolations than afflictions, hee can make a *Dauid* for the present say *Psal. 94. 19.* and for the time past, Tis good I haue beene afflicted; and for the future, Thou wilt bee my guide to the death, and so receiue mee to glorie: yea hee can make a *Peter* sleepe in irons, a *Paul* sing in dungeons, a Martyr reioyce in sufferings, *Heb. 10.* Why then if in God may euer bee found that which will answer our wants, supply all our griefes, theres comfort still to be had.

*Psal. 119. & 73.*

*Ass. 12. & 16.*

*Vse.* Now then (Brethren) is not this God worth the hauing? You cannot alwaies haue comfort in wealth, comfort in health, comfort in neighbors, in children, in wines, these be not alwaies: these, while they be, doe sometime minister matter of griefe; yea, sometime their life & presence doth discourage: but in *I E H O V A* is constant peace, constant comfort, and ioy to be found;

*Esa. 26.*

sound ; He is constantly good, great, true, &c.  
 Oh get him ; how euer you doe get him, and you  
 haue all ; come what will come, he changes not,  
 his comforts are sure ; neuer cease seeking, beg-  
 ging, hearing, conferring, till his Image bee set  
 vpon you, and your hearts assured of his loue.  
 You haue seene the comforts of the world, you  
 see how all cisternes faile you, goe to the foun-  
 taine, in the word of God, in the house of God,  
 in the fauour of God, you shall haue comfort, in  
 his light you shall see light, when others nothing  
 but darkenesse round about. Oh then, thou that  
 sittest in darkenesse, in the darkenesse of tempta-  
 tion, in the darkenesse of sinne, in the darkenesse  
 of affliction, darkenesse of pouertie, debt ; thou  
 that seest no light, none within thee, none with-  
 out thee, none in thy soule, none in thy minde,  
 none in thine estate, friends, &c. arise, put on  
 beautie, come into the light, stand vp from  
 the dead, (dead comforts, dead companions,  
 dead works) and the LORD shall giue thee  
 life.

2 For Saints : why doe not they chide them-  
 selues, as *Dauid* did, and call vpon themselues for  
 comfort ? Surely, Joy is comely, and it is their  
 part to reioyce in God.

*Ob.* Oh but how can wee in sad times, in the  
 midst of sorrow ?

*Ans.* How did the Apostles ? they reioyced in  
 the stocks.



*Ob.* True in case of persecution : but how should we in affliction ?

*Ans.* How doth *David* : he had lost wife, child, all, yet hee comforts himselfe ; in what ? when all was gone : in God, in him was all ; & so long as God stood to him, all staide with him.

*Ob.* But what if sinne haue halld afflictions on vs ?

*Ans.* *David* was not cleere, yet in God is comfort then ; comfort, because hee is gracious and ready to pardon.

*Ob.* Yea, but what if the miserie be common, not particular and personall ?

*Ans.* Such was *David*s, yet hee comforts himselfe. Why God can heale a Towne as soone as a man ; a Shire as soone as a Towne ; a Kingdome as soone as a Shire.

*Ob.* Yea, but what if ones case be desperate ?

*Ans.* So was *David*s to mens iudgements : houses burnt, goods gone, the enemye was gotten into possession, and yet *David* comforts himselfe in God. And in truth, ther's no mans case, estate, soule, desperate to God : if wee were nothing, hee could make vs something ; if worse than nothing, he could repaire vs.

*Ob.* Yea, but what if nothing left ?

*Ans.* Yet if God left, all is well, all is in him ; all power, all wisdom, all wealth, comfort, &c.

*Ob.* But the times are exceeding hard.

*Ans.* But God is as kinde, as rich as euer ; hea-  
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uen as full, grace and comfort as cheape.

*Ob.* But when pouertie pinches, neede presses: what comfort then?

*Hab. 3.*

*Ans.* Yes, the consolations of God are strong: those crosses that seeme to swallow you, shall be very sufferable, if you flye to him. Oh then flye to him by faith, say as *Hab. ult.* *Though the Figgestet, &c. yet will I reioyce in the Lord.* Flye by Prayer; and one faithfull Prayer will shake off these yokes as easily as *Samson* did his bonds. Flye to the Word, & some *Tychicus* will comfort your heart, as *S. Paul* saith. Some one promise or other will settle you beyond expectation.

*Ob.* Oh but what if God himselfe be a terror, not a comfort?

*Ans.* The word speaketh bloud not peace, yet reconcile thy selfe to God, cast out sinne, cast thy selfe vpon his mercies say, If any mercie or comfort in the world, tis in God; therefore to him Ile goe, there Ile lye at his gate, though hee kill me, Ile trust in him.

*Ob.* But what if I haue done so, and yet finde no comfort?

*Psal. 85. 8.*

*Ans.* Waite, hearken, for the Lord will speake peace to his, &c. He that trusted in him neuer was ashamed. Heare then thou that lookest into thy barne, and ther's no comfort, corne is gone; into thy purse, ther's no comfort, money is gone; into thy cupboard, ther's no comfort, bread is gone; vnto thy children, ther's no comfort, thy owne flesh

flesh and bone is gone; into thy heart, and ther's no comfort, hope and ioy is gone; vnto thy friends and land, and behold darkenesse and sorrow, *Isay* 5, the last verse. yet looke vpward to heauen, there comfort growes; to Christ, ther's comfort treasured; to God, and there the fountaine is as full as euer; conclude, God is mine, and therefore comfort is mine; hee is comfort without bread, without friends, without life.

Next, *Dauid* consults with God in time of distresse.

*Dott.* Wee must not spend time in whyning, fretting, musing; but wee must consult, and cast whats best to be done: The people doe the one, *Dauid* the other. So *Isaac*, *Gen.* 28. 1. So *Exod.* 10. 7. the Egyptians to *Pharaoh*: the Philistines in *Sa.* 1 *Sam.* 6. 2. *And Ephraims* folly is herein taxed, that hee would stand still at the birth, *Hos.* 13. 13. But I presse not this; onely for Vse thus much.

*Vse.* We are in *Dauid's* straight (in a sense:) the people weep till they can weep no more, their soules be bitter for sunnes and daughters, yea too many speake almost of stoning euery *Dauid*, whom they conceiue to bee an occasion of their misery: What must wee doe? surely *Dauid* is a good patterne; 1. he comforts himselfe in God, so must we, else our woes bee not our owne, nor graces, wee can neither speake to God nor man; discouragement robbes a man of all: 2. *Dauid*

goes to Gods ordinances, Gods word, Gods mouth, asks Gods aduice; so must wee, heare what God saith, what he calls for, and hee calls for more fasting, submission; calls vs from our feasts, fashions, laces, &c. 3. *David* forthwith executes what God speakes, so must wee; you haue beene told that this expence in feasting, in building, in household-stuffe, brauery for your selues and children, abuse of plenty would beggar you; beleene it now, confesse, amend it: and we tell you now, you must stoope that are poore, you must helpe that are rich; doe it, &c. But if wee should now, it were too late. No, God can fetch Ziblag againe when tis gone, if sought vnto: But what may bee done? You haue heard (Beloued) tis not in vain to seek to God: seek to God with teares, fastings, our with your sins, downe with your hearts, yeeld, yeeld, and acknowledge abuse of plenty: 1. vsc policie, and provide as *David* did; worke, the maine defect is from want of worke: tis in vaine to speake of bringing downe maners vlesse there bee employment. Were barley at two shillings, if men haue not worke tis all one: therefore you poore bee willing to worke for bread, you rich study to finde worke; tis impossible to employ all: thus do, you that haue money doe not (our of feares) hoard it, produce, employ it, and bring not certaine mischiefes vpon vncertaine feares: 2. you that haue wool, hemp, &c. now let it out, &c. 3. you that haue land,

land, lone tillage; men may discourse, but without tillage such a land as this cannot stand: lone house-keeping; tis better keepe men as seruants, rather than as rogues, as masters: 4. you that haue meanes without land, helpe to sowe the land that this year will lye vntilled and vsowne, without helpe, and make some bargaine with poor men, &c. Why but there is not employment for halfe. Yet againe: Why but theres no mony, theres little. Yet there might be more, if pride in lace, plate, &c. might downe, if vnbeliefe did not beare the keyes of their coffers that haue manie houses. Suppose there were lesse mony, pay men in corne, bread, cloth, &c. But theres no worke: No, looke to your fields, were ditches scoured, marishes drained, lands ploughed in many fields, it would quite cost: looke to your high wayes, all the poore in the Countrey bee scarce enow to gather and lay stones in them for some weekes, &c. But we haue not to pay them. I answer once for all, better keepe them working than begging and wandring: kept they must be, and if they catch a haunt of idling and roguing, theyle bee past all shame, all worke, all thrift, all grace, and we shall all rue it: Therefore if you know better means, vse them, and set your wits on worke that something may be done, &c.

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